



Fort Benning-GA

Equal Opportunity



EqualLine Newsletter

Quarter: 2nd
Fiscal Year: 04
Published By:
The Ft. Benning Equal
Opportunity Office
POC: SFC Heame
545-3196

SPECIAL THANKS !!

The Fort Benning Equal Opportunity Office would like to thank all the soldiers, civilians and family members of the community for their support of all the ethnic events that we conduct throughout the year!!

Next Ethnic Observance Events:
> **MLK Commemoration, 15 Jan 04, 1030-1200 Hrs., Marshall Auditorium Bldg 4**
> **Black History Month Luncheon, 24 Feb 04, and Cultural Awareness Trip to Tuskegee, AL, 26 Feb 04**
> **Women's History Luncheon, 30 Mar 04**

EOR and CO2 Course Information

The following is a list of upcoming EO Representative and CO2 Facilitator course dates. If a unit wants a soldier to attend either of these two courses, they must submit the soldier's name, rank and SSN to their respective unit EOA NLT two-weeks prior to the start of the course.

In order to attend the EOR course you must be in the rank of SGT/E-5 - 1LT and be on additional duty orders as the Primary

or Alternate Unit EOR. Soldier must bring a copy of their additional duty orders on the first day of class.

The CO2 Facilitator course is open to all grades of DA civilians and military members in the rank of SGT or higher. Those attending the EOR course will also be certified as a CO2 Facilitator. Remember, there are only 28 slots available post-wide for any single course.

EORC class dates

04-02 26 Jan-06 Feb 04

04-03 08-19 Mar 04

04-04 12-23 Apr 04

CO2 class dates

04-02 03-06 May 04

04-03 12-15 Jul 04

The Army's EO Program

The basic purpose of the United States Army is to fight and win our nation's wars. Fundamentally, it is accomplished through the presence of soldiers on the ground in distant places, demonstrating military capability and commitment. Clearly, our strength to accomplish its mission rests with its soldiers. What impacts soldiers impacts combat effectiveness. One such factor is the human relations environment in which our soldiers live and work. The Army subscribes to a human relations environment based on dignity and respect. Dignity and respect are bedrock values of both the Army and the nation and encompasses more than the traditional military courtesies that leaders and soldiers observe in deference to rank and position. When soldiers are treated with dignity and respect by leaders and their peers, a strong bond develops between them. This bond is founded on mutual trust and serves to cement unit cohesion and to build esprit de corps. When this commitment to treating one another with

dignity and respect falters, we risk destroying that which we must hold most precious—the indomitable, war fighting spirit of our soldiers. A key element of the Army's Human Relations Program is its Equal Opportunity (EO) Program. The Army is proud of having led the nation in EO in many ways, for so many years. However, we all know that more needs to be done to ensure all soldiers, Department of the Army (DA) civilians, and their family members are provided an environment to live and work in that is free of discrimination and one that is positive and healthy. EO is a readiness issue and people are the cornerstone of readiness. Treating soldiers with dignity and respect, and living the Army's values, are key to good leadership, cohesion, and teamwork. It is the right things to do, both legally and morally. Leaders at all levels must continue to reaffirm their efforts and work to ensure that EO and freedom from sexual harassment are the Army's standard. Leaders also have an obligation to ensure those you

lead create and maintain an environment with no tolerance for any type of discrimination or sexual harassment. The concept of the EO program is to formulate, direct, and sustain a comprehensive effort to maximize human potential. It strives to ensure fair treatment of all soldiers is based solely on merit, fitness, capability, and potential in support of readiness. EO philosophy is based on fairness, justice, and equity. It places the responsibility for sustaining a positive EO climate within a unit on its commander. The program is designed to: Provide EO for soldiers, DA civilians, and family members, both on and off post and within the laws of localities, states, and host nations. Create and sustain effective units by eliminating discriminatory behaviors or practices that undermine teamwork, mutual respect, loyalty, and shared sacrifice of the men and women of America's Army.

"African -Americans and Education: The 50th Anniversary of Brown v Board of Education"

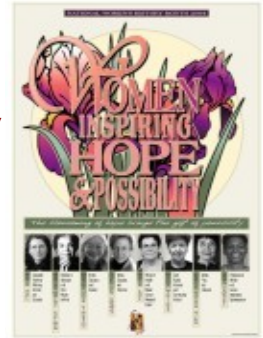
2004 Ft. Benning African American Heritage Lunch African-American Quotations

> Racism is not an excuse to not do the best you can. Arthur Ashe
 > If we accept and acquiesce in the face of discrimination, we accept the responsibility ourselves and allow those responsible to save their conscience by believing that they have our acceptance and concurrence. We should, therefore, protest openly everything...that smacks of discrimination or slander. Mary McLeod Bethune.
 > The workings of the human heart are the profoundest mystery of the universe. One moment they make us despair of our kind, and the next we see in them the reflection of the divine image. Charles W. Chesnut
 > You're either part of the solution or part of the problem. (Leroy) Eldridge Cleaver.
 > You have seen how a man was made a slave; you shall see how a slave was made a man. Frederick Douglass.
 > It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others...One ever feels his twoness, - an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. W.E.B. DuBois



March is National Women's History Month

1. Which mother led a 125-mile march of child workers all the way from the mills of Pennsylvania to President Theodore Roosevelt's vacation home on Long Island?
2. One of the most important Union spies and scouts during the Civil War was a Black woman who had escaped from slavery. Can you name her?
3. Before the 1960s, farm workers in the U.S. were not paid even the minimum wage, and had no influential representatives to fight for their rights. What part did Dolores Huerta play in changing this situation?



Answer: 1. Mary Harris Jones, 2. Harriet Tubman, 3. Dolores Huerta

Did you know that Everyone has an Accent?

A North Carolina professor advocates teaching respect for dialects
 By Walt Wolfram

The societal norm seems to be that attitudes about language differences don't even have to be disguised. Well-intentioned people who would be hesitant to make overt statements about race, gender or class openly mock and disparage language differences. In English with an Accent, author Rosina Lippi-Green says that dialect discrimination is "so commonly accepted, so widely perceived as appropriate, that it must be seen as the last back door to discrimination. And the door stands wide open."

A recent column published in newspapers across the United States responded to the recognition of dialect differences with the headline, "There's a word for it; the word is 'wrong.'" Some people would like to stamp out dialects, imagining the development of a homogenized "standard" English devoid of any local character. But present studies of dialects in the United States actually show that, despite forceful efforts to rid students of their variant speech patterns, some dialects are becoming more, rather than less, distinctive.

Truth and Fiction About Dialects

There is a popular belief that dialects are simply corruptions of "real" or "good" English that reflect basic ignorance of well-known grammar rules. But the truth is that dialect structures are in themselves quite natural and neutral. Their social impact comes solely from their association with different groups in our society. If people belong to a socially oppressed group, they can count on having their language stigmatized; if they belong to a prestigious group, their language will carry prestige value.

Most people are unaware that a few centuries ago, the pronunciation of ask as ax was perfectly acceptable among the socially elite classes of England. And early masters of English literature, including Chaucer, routinely used the "double negative" -- as in They didn't go nowhere -- without any fear of sounding illogical or conveying unintended meanings. Contrary to the common belief that standards of language are fixed forever, they respond, like any other aspect of culture, to the dynamics of social change. Within this fluid state, all dialects involve intricate, detailed patterning governed by the scientific laws of language structure. The western Pennsylvanian who says The house needs painted, the Southerner who pronounces pin and pen the same but bit and bet differently, and the urban African American who says They always be acting nice, all follow specifically detailed patterns of their dialect that can be captured and described in terms of specific "rules" or "laws" of language.

Variation in speech is at the core of social and historical identity, interwoven into the fabric of cultural differences. Would the isolated Appalachians really be as Appalachian without the lingering voices of their Scots-Irish heritage? Would urban African American preachers be as effective with their congregations if they used only the structures of standard English in uninterrupted monologues? Would young Northern Californians seem as urbane without the sentence intonation that makes their statements sound like questions?

Some English dialects are more readily recognizable than others and evoke more comment, but the fact remains: It is impossible to speak English without speaking some dialect of the language. Skilled dialectologists trained to detect the nuances of language variation affirm that the notion of a "pure" English, safeguarded in dictionaries and grammar books, evaporates as soon as we open our mouths to speak.